37: Steere--306 [2] S-3 (1873-74?) 1875 Formosan Aborigines
116, 177, 797, 212 Sek-hoan

"The Lek-whan first learned something of Christianity a little over two years ago, when one of the tribe, an old hunter, strayed down to Taiwanfu, and into the missionary hospital there, where he was cured of an ulcer, and took back with him some idea of the Christian religion. This rapidly spread among the Lek-whans, and there are now four or five hundred church members among them, with many more who have thrown away their Chinese idols and their own idolatry, and have become regular attendants upon the Christian services. There are five or six chapels established among them, and the same number of schools, where the Romanized coloquial is taught them, and I saw many girls and boys who had learned to read and write it. This Romanized colloquial is Chinese of the Fuh Kien dialect, spelled out in Roman letters, with certain marks to show the Chinese accents. There is a lack of school-books, there being nothing but the new testament and a hymn book yet translated into this dialect,"

39: Wiedfeldt--12 F-3 (1913) 1917 Formosan Aborigines
116, 212, 811, 821 Atayal

The Atayals know nothing about fields of knowledge which are somehow connected in thought, or have some sort of a slight connection. They have not yet progressed to the point of having written characters, or even to the point of having definite marks. ... Even a rudimentary knowledge of astronomy... is foreign to the Atayals. They know nothing about the moon and its phases, and they have no names for constellations... The only celestial phenomenon that they are acquainted with and have spun fancies about is the rainbow. They think it is a bridge which connects the island with the mainland for their dead. ...

22: Wiedfeldt--15-16 F-5 (1913) 1914 Formosan Aborigines
116, 221, 226, 476, 527 Atayal

Since there are no implements for catching fish, fish are caught only once a year, in spite of the great wealth of fish in the mountain streams. This is a cooperatuve undertaking in which the whole tribe takes part. The chief of the tribe sets a day for the gathering of the chiefs of the clans, and also for catching fish in the large river. It is in the fall, when the trout has reached its full growth and the millet is ripe. Every clan sends at least one representative, and the women and children [16] also come. Every man brings along some poison which he has prepared himself from a species of bindweed. When it is dropped into the river, the fish are supposed to come to the surface immediately and even to hurry to shore, so that the participants in the celebration are able to catch them by splashing their hands in the water, amid laughter and joking. They are divided into as many piles as the number of clans represented, in which process the chief of the tribe sees that justice is observed. The same procedure is followed in dividing the clan allotments among the families participating. Since the fish are immediately roasted on the fire and consumed, this fish festival is a convenient way of feeding the people attending the meeting of the tribe.

22: Wiedfeldt--34 F-5 (1913) 1914 Formosan Aborigines
116, 462, 221 Atayal

Whether the Atayal man merely keeps himself busy, or whether he works, may be doubtful. Still, the annual clearing of the arable land should be considered a regularly recurring, conscious effort directed toward a definite and vital purpose. On the other hand, there can be no doubt that the Atayal woman really works in the economic sense of the word, with her planting, harvesting, and preparation of meals, her spinning, dyeing, and weaving. In any case, in contrast to modern conditions, the woman is more of a worker than the man.

24: Anonymous--92 U-3 (no date) 1892 Formosan Aborigines
116, 221, 411

The spears of the aborigines are more than five feet long. They can hit a target from a distance of a hundred paces without error. Their bows are made of bamboo, the string of hemp; the arrows are long and pointed, but they have no feathers. Those who work in the fields consider the last day of the harvest as the end of the year.

34: Del Re--34-37 U-4 (no date) No Date Formosan Aborigines
116, 221, 226, 241, 796 Yami

"In the Yami calendar the months of May, June and July (i. e. November, December and January) are almost wholly given up to catching flying-fish, the greater part of which are dried. The fishing is done by night, from small canoes and in large ones during the first two months, but, on the third, only by day. During the fourth month however, fishing by night and by day and with small canoes is permitted. Meanwhile the womenfolk collect the fibrous bark of certain shrubs, mainly the abaka, which they dye, spin and weave on primitive handlooms into cloth with admirably decorative designs in colour. When the flying-fish season is over, and during the months of August and September (February, March) the crops of taro and suli are gathered in and the fields worked over. October (April) is the month set aside specially for the making of the earthenware dishes and pots used in the flying-fish ceremony. During November (May) they finish eating their store of dried flying-fish, while December (June) is mainly devoted to preparing the lime the savages chew with their betel-nuts, used for both medical and dyeing purposes. In January (July) they cut down the onigaya (misacanthus) out of which they fashion torches for the flying-fish ceremony, and celebrate the mil-[pages 35 and 36 contain illustrations] [37] let harvest. Millet, suli and taro are sown in February (August), while March (September) is principally given up to catching mamibiki, a largish flat fish which is found in considerable quantities in these waters."